

Religious Education

EXHIBIT

Pacific School of Religion

Youth

Schwartz gets the Best Toss
Adam Faith vs. The Archbishop
Have you caught "Luau Fever"?

JUNE 24, 1962

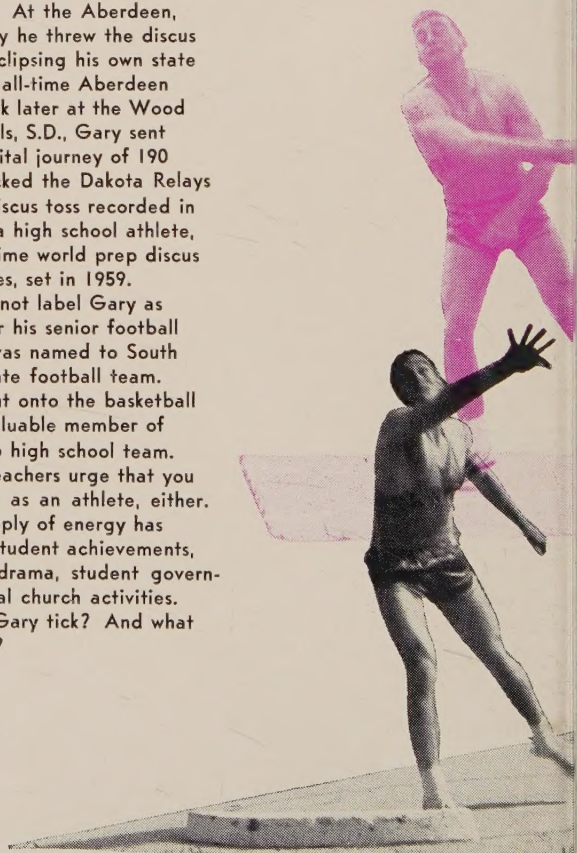
Gary Schwartz is the boy they all come out to see. In his home town of Wessington Springs and in other cities throughout the state, South Dakota's prep athlete of the year has fans who follow him from fall to spring. Newspaper headlines this spring—"Schwartz Gets Best Toss in the Nation," "Schwartz in New All Time Record," "Gary Schwartz Now Eyes 195-Foot Mark"—indicate that he deserves this all-around attention.

The story behind the headlines is that Gary's discus tosses, not to mention his shotput victories, shattered one relay record after another all spring. At the Aberdeen, S.D., Relays early in May he threw the discus 177 feet, 10½ inches, eclipsing his own state mark and shattering the all-time Aberdeen Relays record. One week later at the Wood Hays Relays in Sioux Falls, S.D., Gary sent the discus on a near-orbital journey of 190 feet, 7½ inches. It cracked the Dakota Relays standard, was the top discus toss recorded in the U.S. this season by a high school athlete, and flirted with the all-time world prep discus mark of 194 feet, 5 inches, set in 1959.

These track feats do not label Gary as seasonal, however. After his senior football season this year, Gary was named to South Dakota's coveted All-State football team. Then he marched straight onto the basketball court and served as a valuable member of his district championship high school team.

Gary's friends and teachers urge that you don't write him off only as an athlete, either. His almost unlimited supply of energy has allowed time for honor student achievements, participation in music, drama, student government and Congregational church activities. What makes a guy like Gary tick? And what does he think about life?

MEET A RECORD-BREAKER FROM SOUTH DAKOTA



INTERVIEW /

- Q Gary, are athletes like you born or made?
- A You're born with natural ability, but a lot of it is just hard work.
- Q What rules to live by or pointers would you give a person who is interested in becoming a good athlete?
- A He should keep regular hours, no smoking or drinking, and lots of hard work.
- Q How does dating or going steady fit into the life of an athlete?
- A I don't feel that going steady harms you. If a girl takes an active interest in sports, it helps a guy.
- Q What's your favorite sport? And why?
- A Football, I think. I like the contact and ruggedness of it. It's a pretty good team sport.
- Q What about the injuries that often result from this contact?
- A Injuries generally result only when a player isn't in shape or when someone outwardly tries to injure. A coach can control a mean player.
- Q What is the most valuable thing you've gained from athletics?
- A A sense of competition. Athletics prepare you for the kind of competition you face in the world. They build leadership qualities.
- Q Do good friendships grow out of participation in sports?
- A Yes. In track, especially, you meet a lot of kids from all over the state, and in Springs my best friends are other team members because we're together all the time in sports, and it's naturally going to carry over.
- Q What makes the difference between a good and a great team?
- A Desire, mostly. And hard work.
- Q What's the difference between being just an average or a great athlete?
- A Again, desire and hard work. You have to sacrifice a lot of things for athletics. You can't go out and stay out all night. You have to be careful about what you eat. Sometimes you can't be in other activities or hang around with the crowd because of athletics.
- Q Is it more difficult to be a winner or a loser?
- A Both are difficult at times. But much more is expected of a winner because there's a reputation to uphold. In everything you do and everywhere you go you have to be careful that you don't give a bad impression. You get the feeling that everyone is watching you.
- Q Are some victories awkward to win because of the people competing against you?
- A I'll say they are! Some victories have been at the expense of some

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Editor:

Herman C. Ahrens, Jr.

Associate Editor:

Kay Lorans

Art Consultant:

Charles Newton

Editorial Address:

Room 306

1505 Race St.

Philadelphia 2, Pa.

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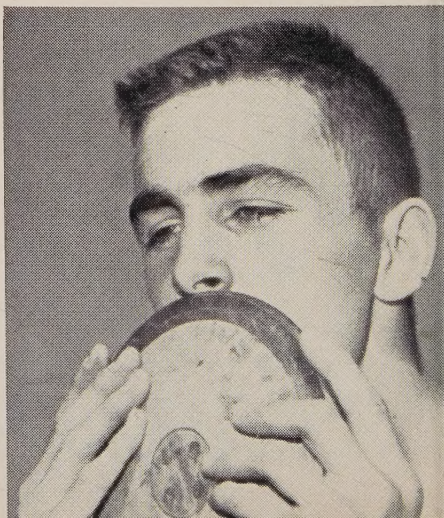
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TRACK COACH, JERRY ANSHUTZ: "He's one of the finest young competitors I've had anything to do with and one of the finest a coach would ever want to work with. He has a tremendous attitude. He doesn't back out in starting something he can't finish. When he starts something, he's in it 100%. His parents are really good people and they've done a tremendous job of raising him. They have very good family relationships and that helps a boy a lot."

GARY'S MOTHER: "How has Gary turned out to be such an excellent, all-around boy? That's hard to say. His Dad has had lots to do with it. He's always doing things with him like hunting and fishing. As a father, we're all behind him, too, and follow his activities. We always remember that 20 years from now, Gary's athletic record will only be a small part of what it takes to be a man."



my really good friends from across the state. You just have to think of a person as an opponent on the field and a friend off.

Q What about the publicity you've been given? Is it good and fair?

A Sometimes they carry it a little too far for my liking, but I guess it's a natural tendency of newspapers. They sometimes forget that other people keep doing their job day in and out and don't ever get recognized.

Q How much affect has growing up in a small town had on your success?

A It's harder to get to the top in a big town. On one hand, the competition might be a good challenge for you. But on the other hand, your chances might be stymied in your early years because there are so many others who are better.

Q Have you liked growing up in a small town and school?

A I think so. I'd hate to live in a big city. You wouldn't get to meet many kids. It would give me a cramped-in feeling not to know my next-door neighbor. The advantages of a big school are more subjects, a more varied athletic program and better facilities.

Q What do teenagers do for recreation in a small town?

A We go to shows, play cards, dance. Our class at school plans and does a lot of things together. We have a lot of group spirit.

Q When you go away to college next year, perhaps to the Air Force Naval Academy for which you have appointments, do you think your high school career will have prepared you to compete in studies and athletics with fellows from all over the country?

A I'll be as prepared as I'd ever be. In a big town I might have had a few more courses in math and science, but, generally, I've had a good background. I hope to participate in an athletic program, probably in football and track. But I'll be studying electrical engineering and my athletic participation may depend on how demanding that is.

Q Is it good to participate in activities other than athletics?

A Once in awhile there are conflicts. But the more activities you're in the more well-rounded you become. My favorites have been music and student council. It was a good experience to be council president this year because we worked on drafting and getting the first school constitution adopted.

Q What are your feelings about going steady?

A In a small town there's more of a tendency toward going steady because once you've taken a girl out a couple of times you're labeled as



REV. CALVIN HAY, Minister of Wessington Springs Congregational Churches: "His chips were down and Gary had to discuss what Christianity is, he could do a better than average job. He's voluntarily attended released time religious education at 8 once each week for four years. I think he's kept a good perspective on life."

WESSINGTON SPRINGS NEWSPAPER EDITOR, ART WEBB: "Gary has just got. He's a natural! Yet, he goes overboard in humility. He's so afraid of letting this go his head. No matter what he does, he always feels he could have done better."

GARY'S FATHER: "We've encouraged Gary's interest in athletics because it's good for the kids whether they make a name for themselves or not. When he was just a toddler, he'd be out watching the athletes practice in the school yard."

"going with her." In Wessington Springs, though, there's a limit amount of going steady and not much dating goes on in our school. As me, I've gone steady for about two and one half years with a girl who is a junior now.

Q What's the ideal girl in your mind?

A She should have a sense of humor, definitely be interested in athletics and be short and small.

Q Do you have any gripes about girls?

A Extreme hair styling and dresses.

Q How important is your religious faith in your life?

A It plays a pretty important role. You have to have something you really believe in. You have to put your faith in God. That doesn't mean that I count on God to help me in competition, but I do turn to him for help in doing my best.

Q How much of a part does the church play in your life?

A Well, I'm an officer in our PF as well as faith commission chairman.

Area 6. We have a very active Pilgrim Fellowship—one of the most active around.

Q Are your church and the others in town doing anything worthwhile with teens?

A The churches are doing much more now than they were a few years ago. I think that a high number of Wessington Springs kids are active in church youth groups.

Q Are you or your friends concerned about the crises of our times?

A We talk about a lot of them—communism, the Berlin crisis, National Guard, segregation—but we aren't really concerned. These things just really don't seem to be too much related to our day-to-day life. We do like to read about them, though.

Q How large is your family and how important is your family life to you?

A I have three sisters—all younger than I am. As a family I think we're pretty close. Dad and I do quite a few things together. We both like hunting and fishing and we like to go on family picnics.

Q What persons or events have had the most important influence on your life and thinking?

A When I was younger, I always held great admiration for the good high school athletes and tried to pattern my life after theirs. As far as meaningful experiences go, being a delegate to Boys State was the greatest thing connected with our school. I learned more at Boys State about people in general and about government than I'd ever learned before.

Q What do you think about the publicity teens are given today?

A The youth of today aren't as bad as we're blown up to be. I think they take a few cases and plug them into a general fact. There are very few cases of delinquency here.

Q It's been said that the group and being a part of one is all-important to today's teen. What do you think about that?

A Being with a group is good and healthy, I think. The main thing is to be yourself and not let them control your whole life.

Q What do you see in the future for today's youth?

A Each generation has had to assume and does assume leadership in its own day. Ours is not basically different in this respect. As the world becomes more and more scientific, our education and our lives will be more geared toward science, but we'll have to answer the same calls to leadership as others before us.





Aloha, Nui Nui. Symptoms of a contagious Island disease are being reported across the continent. Doctors who have been consulting with Hawaiian specialists diagnose the disturbance as a rare form of "Luau fever." The cure? Either giving or going to the most authentic stateside luau and your friends can conjure up.

Curing "Luau fever" can turn out to be one of your summertime's most swinging party projects. In Hawaii Luau means "feast." The ancient Luau had religious significance, while the modernized Luau is a big party. In preparing their feast, Hawaiians spend hours baking a whole roast suckling pig in an "imu" or underground oven. When it is finally resurrected, steaming, crackling, brown-crust roasted pork, this little pig goes to the table with roasted bananas and sweet potatoes or breadfruit. These are served on ti leaves and you eat out-of-hand.

But don't let this "foreign-sounding" procedure frighten you away. Reasonable prescriptions for "Luau fever" are all around you. You can work out your own stateside cure with a minimum of money and supplies and a maximum of satisfaction.

SETTING THE SCENE

Atmosphere is, at least, half of the feast. If the weather's warm and lovely, your backyard is the perfect scene. If you'd like, hang some eucalyptus greenery or inexpensive paper flowers around the vines and bushes already there and you'll achieve an exotic native touch in no time at all. Fishnet, which can be rented for next to nothing, can also be hung here and there for an extra Polynesian accent. Paint a sign "Aloha kakookomo Mai" which means, "Enter, you are welcome," and every guest will feel that he

To light your Luau, try making Tiki torches. You can transform s



go Hawaiian . . .

give a Luau !

empty cans into torches by painting them black and inserting a long stick. This can be made of heavy cotton batting or some other absorbent material and wrapped with cheese cloth or other absorbent material. Plan ahead so that you can empty the cans with lids intact. Now, fill the cans with kerosene, set them up away from things that may scorch or burn, and light them.

As the guests arrive, Hawaiian Luau tradition says that leis are a must. You can buy paper leis inexpensively or make them out of real or artificial flowers. Better yet, ask your guests to string together their own leis and award prizes for the most attractive ones.

In the garment department, costumes add gaiety to the Luau, but are not necessary. If girls just wear their gayest cottons and the boys their tight, "way-out" sport shorts (worn outside, of course), they'll look quite bright. Both sexes must discard shoes at the doorway, however, for bare feet are a Luau must. If you want to go more native than this, have the guys promote mad floral shirts and tell the girls to pin on a sarong, or whip together a few yards of cloth to make a Muu-Muu. These costumes are expensive, and you can dress them up with bangles, beads, leis and funky native hats.

MOD 'n' FANCY

The Hawaiian atmosphere you've created is certain to whet a booming appetite among your Luau-ers. Plan to please them with "different" but not impossible Kau Kau (chow). A good Luau menu might include:

Hawaiian punch or Foamy Orange Flip

Hawaiian Ribs or Ham or Shishkebob or Hawaiian Frankfurter Sandwiches or Butterfly Shrimp or Hawaiian Chicken Casserole

Fried Rice

Uala Momona (baked yams)

Maia Kalua (bananas sliced in half, sprinkled with coconut shreds and wrapped in foil)

Iced Fruit Platter (all the season's freshest available to you with pineapple as a must)

Sherbet

We've printed the recipes for some of these dishes at the end of this article in order to help you with your selection. You should choose a number and kind of items that seem easiest for you to prepare. Basically, you should serve one meat, fried rice or potatoes, fruit, sherbet and a beverage.

Whatever you eat, be sure to have the gang sit cross-legged at a dining or picnic table and eat everything with their fingers. (Only knives are necessary for carving the meat.) This is authentic Hawaiian style guaranteed to bring out the savory flavor of your Island dishes.

AFTER THE FEAST

When the dining's done, get your guests set to hula off some of the calories. For no Luau is a Luau without a hula contest. Have each person stand up straight and slightly bend his knees. Tell him not to move his head, waist or feet. Then, with what's left, move! If the dancer moves with rhythm to the music, you have what Hawaiians call the *Ami*, one of many ancient hula steps. Remember, this is barefoot and it's no fun unless you guys hula, too.

Take a break from the hula by having a sarong draping contest. Prepare with two- to four-yard lengths of flowered material and a liberal supply of safety pins. Then see which gal can best drape a sarong. Contests are fun for the winner.

Background music is, of course, essential at a Luau. Encourage the guitar strummers and bongo beaters in your group to bring their instruments along. For lack of musicians, gather up a stack of Hawaiian discs and let the record player run the show. Some of the more danceable albums include *Hawaii Calls* (Hula Island Favorites), Webley Edwards; *West of Hawaii* (Speedy West and the Seven Seas Serenaders); *The Things We Did Last Summer* (Hawaiian and American melodies), The Four Preps; *Fire Goddess*, Webley Edwards, and *Hawaiian Strings*, Webley Edwards.

Put all these ingredients together and you'll have concocted the perfect remedy for "Luau fever." You'll also have had the summer's top party and become a real "kamaaina"—old hand at Hawaiian ways—in the process.



RECIPES

FOAMY ORANGE FLIP

1 can (6-oz.) frozen orange juice
 1/4 cups water
 2 tablespoons lemon juice
 2 eggs, slightly beaten
 2 tablespoons sugar
 Dash of salt

Blend orange juice and water; add lemon juice. Beat eggs, sugar and salt only until blended. Add orange juice and continue beating until very thick and foamy. Serve over cracked ice in a hollowed-out fresh pineapple or in tall glasses. Garnish with maraschino cherries, if desired.

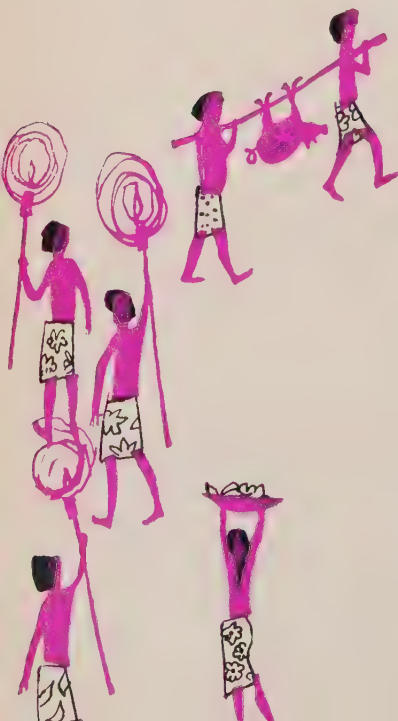
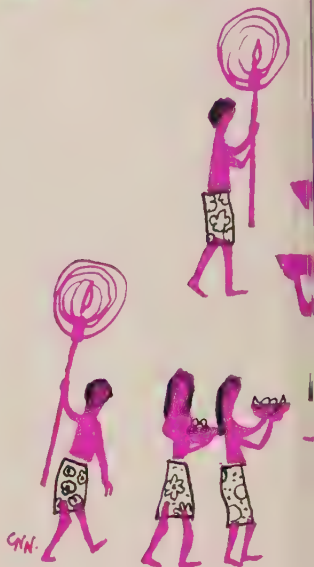
Serves 6



HAWAIIAN RIBS

3 lb. pork spareribs, cracked
1 onion chopped fine
2 tablespoons butter
2 tablespoons vinegar
2 tablespoons brown sugar
 $\frac{1}{2}$ cup catsup
1 teaspoon dry mustard
2 tablespoons Worcestershire sauce
 $\frac{1}{2}$ cup pineapple juice
Salt and pepper

Separate each rib and place in baking dish. Bake in 450-degree oven for $\frac{1}{2}$ hour to render fat. Ribs should be crisp. Pour off fat, meanwhile browning onions and butter. Add other ingredients. Cover and cook slowly 20 minutes. Pour sauce over ribs. Reduce oven to 300 degrees and bake 30 minutes or until sauce is almost dry. Turn ribs often. Serves 8 persons.



SHISHKEBOB

Can be made with beef or lamb, cut in 2-inch squares. Soak cubes in marinate (sauce), mix with $\frac{1}{2}$ cup salad or olive oil, $\frac{1}{4}$ cup soy sauce, $\frac{1}{2}$ cup Coca-Cola (optional), 2 cloves of garlic, 2 tablespoons tomato sauce or catsup, $\frac{1}{2}$ teaspoon black pepper. Soak meat in marinade in refrigerator overnight. Turn cubes several times for even flavor. When ready to grill, move from marinade. Arrange meat on skewers alternating with vegetables. Suggestions: Squares of tomatoes or wedges of tomatoes, squares of green pepper, and tiny onions.

Grill over coals, broiler or rotisserie. Turn meat often as it grills, so it will be evenly cooked and brown. Brush with marinade during grilling. This dish is the king of exotic feasts.



FRIED RICE

1 cup finely diced ham, cooked chicken or pork
2 tablespoons salad oil
1 3-ounce can broiled mushrooms, sliced
1½ tablespoons finely chopped green onion
1 quart cold, cooked rice
2-3 tablespoons soy sauce
1 well-beaten egg

Fry meat lightly in oil. Add mushrooms, green onions, rice and soy sauce. Continue to cook over low heat for 10 minutes. Add egg. Cook 5 minutes, stirring frequently. If darker color is wanted, add soy sauce. Serves 6-8 persons.

HAWAIIAN FRANKFURTERS

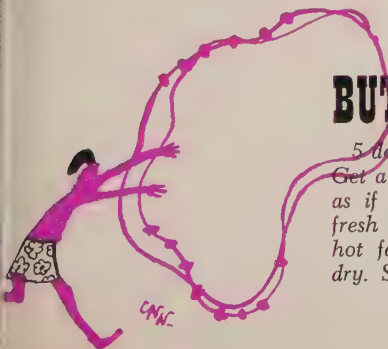
Frankfurters, cut into ¼-inch slices
1 cup brown sugar, firmly packed
2 tablespoons chopped onion
1 cup lemon juice
1 cup pineapple juice
2 tablespoons cornstarch
Sliced frankfurter buns

Combine sliced frankfurters, brown sugar, onion, lemon juice and ½ cup pineapple juice in 1 quart saucepan. Bring to a boil and cook slowly for 7 minutes. Dissolve corn starch in remaining pineapple juice and add to frankfurter mixture. Stir constantly until thickened and continue simmering for five minutes. To serve: Place about ⅓ cup frankfurter mixture on each bun. Makes about five Hawaiian frankfurter Sandwiches.

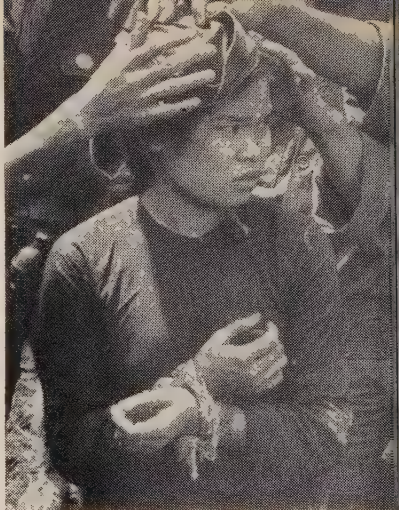


BUTTERFLY SHRIMP

5 dozen jumbo shrimp suggested for 20 persons. Get a package of pancake mix, and stir in water, as if you were making pancakes. Drop peeled, fresh shrimp into the batter and then into deep hot fat and broil till golden brown. Let drip dry. Set out plenty of your favorite shrimp sauce.



Two teenagers in two different lands live starkly contrasting lives. This 16-year-old Vietnamese girl is accused of being a spy for the Communist Viet Cong guerillas. She faces her captors with fear after being taken in a battle near Truong Hoa, South Viet Nam. Meanwhile, back in the U.S., 15-year-old Sally Finn of Greenfield, Mass., holds a \$500 check and a scroll given to her for winning the Girls Clubs of America's Young Homemaker of the Year Award. She faces her audience with glee.



youth ⁱⁿ the NEWS

Teenagers' Rendezvous is new kind of youth club

"Teenagers' Rendezvous," a new kind of club or youth center, has been established in the West End of Edinburgh by five churches in the area. Four are Church of Scotland congregations and one an Episcopal church. The club is called The Cephas (Rock).

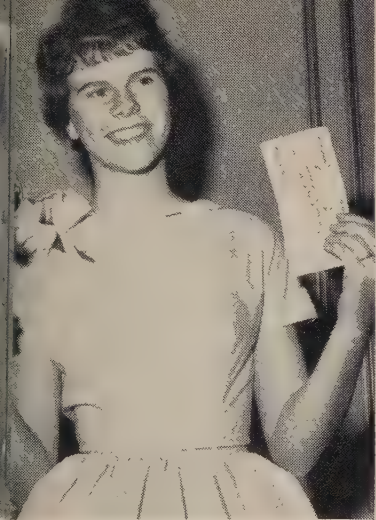
Young people from the five congregations helped clean and decorate the premises—formerly a furniture store in the basement of St. George's West Church. The church made the building available and assumed responsibility for the cost of structural alterations which were paid by an anonymous donor.

The club includes a dancing area, three alcoves for games such as bil-

liards and table tennis, and a restaurant for snacks and light beverages. The new club is open three nights a week, and there have been overflow crowds since it was opened in early January. The emphasis is on providing an attractive "non-church" place for youth, which has "no ulterior motives of forcing church membership" on them.

Work campers needed in Thailand and Kenya

Young people who are willing to give a year of voluntary service in ecumenical work camps in Asia and Africa are wanted by the World Council of Churches. They're looking for men and women between the ages of 20 and 30 who have had previous experience in volunteer



ie. Special preference will be
 en to applicants with training in
 lding and construction work.

The camps—one in Thailand and
 e in Kenya—will start in August
 d November respectively. They
 resent the first opportunity for
 ended youth service overseas un-
 t the World Council Youth De-
 tment auspices. Both camps will
 international and ecumenical.

In Thailand campers will con-
 duct additional buildings at a con-
 ference and youth center run by the
 urch of Christ at Sutep. Campers
 igned in Kenya will build a con-
 ference center in Mombasa for the
 nya Christian Council and will
 rk in the rebuilding of villages
 the bush of the Tana River dis-
 ct, which was destroyed by floods

last year. In both countries the
 campers will have an opportunity to
 participate in a number of youth
 group activities held by young peo-
 ple of the country and to become
 familiar with the economic, political
 and social conditions of the country
 in which they are situated. Inquiries
 concerning openings about these and
 other camps should be made to
 Ecumenical Voluntary Service, 475
 Riverside Drive, Room 753, New
 York 27, N. Y.

Cleric approves Twist if danced 'nicely'

After dancing the Twist at a
 parish hall recently, the Very Rev.
 Walter Hurst, Anglican Dean of
 Dunedin, New Zealand, pronounced
 it "a perfectly reasonable form of
 exercise" if done nicely. Miss New
 Zealand, 1961, Leone Main, taught
 the Dean the gyrations. After "quite
 a few minutes twisting" he was
 ready to retire from the floor, but
 his parting comment was favorable:

"I called in for only a little while,
 but in no time I was being taught
 the Twist by Miss Main. It is a
 simple, straightforward and attrac-
 tive dance. After having had a first-
 hand introduction to it, I think I am
 qualified to say this."

The Archbishop versus Adam Faith

Can you imagine Elvis Presley challenging Cardinal Spellman to a theology debate on NBC-TV? Impossible as it sounds, this is almost what happened in England a few months ago when 21-year-old Adam Faith, Britain's current king of rock, argued religion for half an hour on BBC-TV with the Most Rev. Frederick Donald Coggan, 52, Archbishop of York.

What prompted such a meeting? *The London Times* reported that the Archbishop of York had made the following statement in his diocese: "Adam Faith tells youngsters that the meaning of life is sex—the propagation of the species. Adam Faith tells us nothing about the hereafter, or why we are here at all."

When Adam Faith read what had been said about him, he was shocked. "Teen-agers think a lot less about sex than adults do," he said. "I'd like to meet the archbishop and tell him what I think about things." So Mr. Ludovic Kennedy, moderator for a program called "Meeting Point," brought the Archbishop and the singer together for a person-to-person encounter on a half-hour TV show. Excerpts follow.





MODERATOR KENNEDY: Well now, Adam Faith, do you, in fact believe the meaning of life is sex? **FAITH:** Of course not. I believe that it's very, very important. It's the first instinct that a human being has when he's born.

ARCHBISHOP: I'm very glad you make that point you know, because I hold that strongly, that it's an enormously important thing. I mean you've got certain urges within you, like hunger, or fear; and sex, I think, is a God-given instinct, one of the greatest and most wonderful things in life. So far, so good. . . . Then you would agree with me, I think, that we've got to go far beyond that . . .

FAITH: Yes . . . I mean, I believe that sex is so important to a person, but I think that every teenager thinks about the life hereafter—why they're on earth, anyway . . . What it's all about. When you're a teenager, you're going through the first difficult stages of your life, trying to become an adult, and these are times when it's difficult to formulate ideas.

MODERATOR: Could we just take up this point about the hereafter, Archbishop, because you did rather imply in what you said that Adam Faith should be telling us about the hereafter, when really, surely, it's more your job to tell us about the hereafter, rather than his?

ARCHBISHOP: I'm not asking Adam to tell us all about the here-

after, what I am trying to get at is that all of us, youngsters and old blokes, should begin to think out a faith which was strong enough for this life, and for the life to come . . . do you see? Christianity as I see it is a very this-worldly thing, and it impinges on all facets of our life here, and it has a lot of say about the life hereafter. And I don't want to be forced just into the life hereafter in my view of Christianity. . . .

MODERATOR: Adam, I think that the Archbishop in a way has got the point here—there does seem to me a tremendous sort of repetitiveness about the lyrics and the kind of things that you sing—does this ever strike you?

FAITH: Well I think that the most important thing in a teen-ager's life is speaking as a teenager, just as a teenager; love is the most important thing and this is what most of my songs are about . . . Teenage love, and it's a very delicate and beautiful thing.

MODERATOR: Now if the meaning of life, Archbishop, isn't sex or the propagation of the species, I think it would be helpful if you could tell Adam, and tell me, what in your view the meaning of life is?

ARCHBISHOP: Well, there's a big one for you . . . But, I feel that the Christian faith links you on to Our Lord—Our Lord Jesus Christ, in whom alone the fullness of life is to be found, and only when you become a worshipping member of His church, and committed to Him, do you really begin to see what life is about.

FAITH: Yes, but is the only way to meet God through the Church, do you think? You see, I feel that religion starts in oneself—not in a church . . . You feel a desire for religion, and you feel a desire that you want to share your religion with somebody else . . . It's like if you read a good book and you're excited about it, you want to share it with somebody . . . And I think this is the way with an introduction to the Church . . . I don't think that the church should say the only way you'll ever find God is if you come to church, if you don't come to church you're a wicked person. You know, I don't—as a teenager . . . I don't feel that the church really gets to teenagers . . . There's no communication as far as the church is concerned.

ARCHBISHOP: Well, there's more, I think, probably than you guess, but I know what you're getting at. Can I just say two things about that? I feel with you that in a way religion is a tremendously personal thing, which is what you started off with, I couldn't agree more. On the other hand, it's also a family thing. You see, I'm the father of a family and I should take a very dim view of my home set-up if I never saw my kids round the family table . . . Well now, I think there's that element in the Christian religion, that while it is, as you say, an individual thing between a man and his maker, it's also a social thing where the family meets at the Father



ple, what we call Holy Communion, to get to know Him, to get to know His mind, to hear what He has to say to us. . . .

AITH: Yes, but the atmosphere round your table when you have dinner—dinner with your family is a very, very friendly and loving one . . . I don't get that type of communication when I go to a service . . . There's no openness, and I think this is what they lack . . . with teenagers, because teenagers don't understand anything other than, you know, a friendly feeling towards them . . . They don't understand the language that was written 2000 years ago, because they don't learn it at school, and they're not expected to learn it. It's the same with hymns, you know, people understand the modern pop song because it's in a complete, sort of what can I say . . .

RCHBISHOP: The language they're talking.

AITH: Yes, it's a communication they enjoy because it's natural and it's a down-to-earth type approach . . . When I was at school I must have sung hymns every single day of my life . . . But it didn't register . . . Not at all, not at all . . . and it was the same with the Lord's Prayer, every morning at assembly I spoke the Lord's Prayer, and it wasn't until just before I was fifteen that I suddenly realized I didn't know what the Lord's Prayer was about

RCHBISHOP: And you sat down and began to think. . . .

AITH: I analyzed it, then I understood what it was about, but I think that if you want to prepare people to understand the church it should start when you're at school, it shouldn't be, you must learn about religion, otherwise you're no good . . . You say look, this is the Church, I'm going

to explain it to you children . . . When you get old enough to understand and formulate your ideas you can come to us if you want to.

ARCHBISHOP: He's got something there, I think, don't you?

MODERATOR: Adam, what about the fact that you come from a working class background . . . Now do you think that that makes any difference as far as understanding and being welcome in the Church is concerned?

FAITH: Yes, I don't think that the Church consciously turns away working class people, or makes any social separation at all, because the Church is built round that type of thought . . . But I do come from a working class family and you know, my attitude towards the Church was a feeling that the Church doesn't cater for the working class. It's a type of people to imagine, that went to church who were the middle class section of the community, not the working class.

ARCHBISHOP: I think that criticism would have been truer twenty or thirty years back than it is now, but I think it's still got a measure of truth in it. . . . Last week I went to a big steelworks in Sheffield, and spent a good part of the day there, and before lunch I went with the chaplain who gives his whole time to getting in touch with working chaps in the steelworks, and we had a meeting on the floor of the shop, do you see, standing up, no chairs—the fellows and the girls just gathered round, and we discussed capital punishment, the Christian approach to it and that sort of thing . . . Now that's going on in a lot of places, more than you realize. Chaplaincies in the shops here in London, connected with some of the churches . . . So we're beginning to throw a bridge over what you quite rightly think is a bit of a gap.

FAITH: But do you think that the church as an organization, and as a religion has—two thousand years ago they understood the social problems of the world because they started it, but now things have changed, you know, and war and all these things that happen in the world today—do you think that the Church understands the modern day problems that our people have?

ARCHBISHOP: Well, I think we're grappling with them pretty hard.

FAITH: What is the Church's views on atomic warfare? and the fact that we keep a stock of warheads?

ARCHBISHOP: The only answer to that is we're divided. Let's be frank—it's no good glossing things over, we're divided on it. I think we're absolutely at one that we loathe, detest the whole business. We see it contrary to the mind of God, but when it comes to the question of whether we're unilateral in our desire for disarmament then on that we're divided and we've got to say so.

MODERATOR: I think the whole country is divided on that and I do

ly think we ought to bring this thing quite into this discussion. I was
t wondering, Adam, if you had anything more to say in the way of your
eral criticisms of the Church.

ITH: Well, this is one thing that as a young person I'm trying to find
about religion. . . I believe in God . . . I'm a member of the Church
England, but I can't understand why there is this segregation of the re-
ons—why the Catholics, the Jews, the people who belong, the Christians,
a know, every type of religion. They contradict the basic law of God—
ve Thy Neighbor—there is no segregation amongst the human race. But
gion which is the message of God is being divided, so how can young
ple understand that? . . . As far as I'm concerned anybody can pray
God whatever way he likes . . . I don't want to have to ask him why
you go to a synagogue, or why do you go to a church, because it's
ough for me that he believes in God. . . .

ARCHBISHOP: Yes, just one or two things about that . . . First, I would
to Adam that in my own lifetime, I'm not terribly old, there's been a
mendous change here . . . That whereas, perhaps at the turn of the cen-
y, there was a good deal of animosity between different denominations,
at's gone, it's dead as the dodo, and there are a whole lot of things we're
lly getting together so I think those divides are improving enormously.
e other thing is that I think—perhaps I ought just to add this—truth does
tter and if you believe, as I do, that Jesus Christ is God's supreme revela-
n of Himself, to men, then it seems to me to matter immensely that you
nk that true. I mean, I believe that with all my heart and soul and
efore, I've been led to commit myself and my life to Him . . . That
ms to me to be the crux of the whole thing.

ODERATOR: Archbishop, I feel really that what Adam Faith has been
ing to you is something which you touched on in a preface to a book
u wrote called, *The Ministry of the Word*, when you said "Young men
d women will respect the Church that bears loyal witness to the eternal
rities of her faith, but they will also expect her to show her efficiency
d realism by interpreting these truths in language that is both intelligible
d relevant." I would like to put to you very lastly whether that, in point
fact, the church is not being as intelligible and relevant as it might be.

ARCHBISHOP: Not as it might be, no indeed . . . We're all sinners, but
're working hard at it . . .

ODERATOR: Thank you very much Archbishop . . . Thank you very
uch, Adam Faith. I feel we should congratulate both these gentlemen on
sportingly coming here for this public debate, a debate in which the
chbishop of York has been wrestling with Faith . . . Perhaps the day
ll come when Adam Faith will sing Ave Maria in York Minster. ▼▼▼



FILMS *f*in focus

ASA / (20th Century-Fox) Produced by Mark Robson, directed by Philip
one, featuring Stephen Boyd, Dolores Hart, Hugh Griffith, Leo McKern.

Can a person find salvation apart from a confrontation with God? Is it possible for someone, once such a confrontation is accomplished, to find grace or determination never before known? Is such strength available while approaching such a confrontation?

In his novel *The Inspector*, on which this film is based, Jan de Hartog continues his fiction theme of human seeking after divine truth and hope. Peter Jongman, played by Boyd, is an Amsterdam police officer. Guilt-ridden by memories of his cowardice during Nazi occupation of Holland, he suddenly finds himself promising a young survivor of Hitler's Jewish extermination mills he will see her safely (and illegally) to Palestine and care for her maimed life. You see, the time is 1946 and—remember Exodus?—the country's borders have been closed by the British.

Where the book (now a Bantam paperback) reveals numerous inklings of his theological journey taking place at the same time of the great physical trek to an earthly goal thousands of miles distant, the film minimizes the religious aspect of the pilgrimage.

Also, Jongman appears onscreen as a strong, single fellow in his late 20s or early 30s rather than as the middle-aged, "defeated" family man of his novel namesake. Secondary plot complications, therefore, automatically fall away and the more generalized moral "message" likely will appeal to a broader batch of ticket-buyers.

We may lament some of these changes but, they have not irreparably weakened the screen translation. They *may* have helped us focus more sharply—in the movie minutes available—on one person's painful progression through at least a stage of self-sacrifice and spiritual maturity.

The author's concepts of human sacredness transfer faithfully from print to picture as the inspector feels for the first time how unthinkable torture and prolonged homelessness can lay desolate all but a soul. In the girl, Lisa, he learns the value of "a single, irreplaceable life." And she learns from him that an emotion stronger than romantic love still lives in some men.

Except for an often noisy and distracting music score, we could ask for little more technically. An excellent cast displays a rainbow of roles against magnificent "location" color photography capturing the picturesque canal country of Holland, Belgium, and France, the intriguing city of Tangiers, and the vast and danger-filled Mediterranean Sea.

THE MIRACLE WORKER / (United Artists) Produced by F. F. Coe, directed by Arthur Penn, featuring Anne Bancroft, Patty Duke, Vivian Jory, Inga Swenson, Andrew Prine.

The producer-director-writer team which brought a memorable play to Broadway now has placed it on film. And what perhaps is considered some as a segment of Helen Keller's early years remains more a stirring testament to the stamina and self-sacrifice of an Irish lass named Annie Sullivan.

Sightless, deaf, and mute since an illness in infancy, Helen at eight or nine was more animal than human. Isolated from so many sensory experiences and born into an age when help and development for a person of special need was almost unheard of, she managed to preserve her inherent spirit and intelligence.

Even so, these traits would have wasted away had it not been for one of the most unusual women ever to grace God's earth. Annie Sullivan, herself limited by partial sight, eventually broke through the layers of long neglect, ignorance, and undisciplined love which had surrounded her since pupil.

With all due respect for Patty Duke's amazing, "speechless" performance, the picture belongs to Miss Bancroft and her personification of the stuff of heroic living. While flashbacks intended to explain her motivations in taking on the "little terror" may be confusing, you easily come to understand something of her driving compassion and force. And it is such force that brought to blossom the future flowering of Miss Keller's life and contributions to humanity.

Black-and-white photography keeps visual attention where it should be on dramatic action. To tap even more the motion picture's unique storytelling traits, several sequences unreel without a word of dialogue. Given the impossibility of usual conversation between teacher and pupil, the picture and auxiliary sound effects tell the story.

Now slated for nationwide release in July, *The Miracle Worker* deserves an honored spot in all studies of the coming interdenominational "holiness mission" theme. Practically all of the surface and subtle insights into ministering to "persons of special need" are manifest in the often simple approach and attitudes of Annie Sullivan.

Aside from artistic merits, this production rates repeated viewing for its proclamation of the power of a person who cares for and *knows how* to help another.—DON KLIPHARDT



Teen Poet Contributes to YOUTH

Ellen Bryan, YOUTH'S cover poet, describes herself as "quite thoroughly a teenager." In what spare time a busy 17-year-old's schedule allows her, she "writes poetry prolifically" and plays the piano. She's also a member of First Congregational Church in Fairfield, Maine, and active in the youth fellowship there.



"What do you mean I'm not ambitious? I'm trying to be the world's greatest teen-ager! How ambitious can you get?"

may we quote you?

Things are almost back to normal again. The adults are getting into more trouble than the teenagers.

—Kathryn Murray

Use laughter as a safety valve to keep yourself sane and relaxed. Emerson said it well: The perception of the comic is a tie of sympathy with other men, a pledge of sanity. We must learn by laughter as well as by tears and terror.

—Wilferd A. Peterson

For national leaders it is sometimes easier to fight than to talk. Impatient cries for total victory are usually more popular than the patient tolerance required of a people whose leaders are seeking peaceful change down the intricate paths of diplomacy.

—Harlan Cleveland

To be a friend a man should be sensitively responsive to the dreams and aims of others and should show sincere appreciation for the contributions others make to the enrichment of his life.

—Wilferd A. Peterson

You can tell the ideals of a nation by its advertisements.

—Norman Douglas

The man who lets himself be bored is even more contemptible than the bore.

—Samuel Butler

The life of every man is a diary in which he means to write one story, and writes another; and his humblest hour is when he compares the volume as it is with what he vowed to make it.

—Sir James Matthew Barrie

COVER



STORY

Teen-age years are a time of rejection. They're years of being hurt and rejected by others. They're years of doing much rejecting in your own right. You reject—sometimes cruelly—persons who don't measure up; you reject the ideas your parents hold; you reject stodginess; you reject the superficiality and falsity you find all around you; you reject rules that bind you; you reject stale traditions; you reject prejudice. The young girl who sits in a coffee house is a symbol of teen-age rejection. If the smart of her own rejection helps her to grow; if she, too, learns to reject with wisdom—to shove aside only that which is harmful to herself and others, these years will be a wonderful beginning to accepting and finding acceptance in life.

CREDITS FOR THIS ISSUE:

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What Happens When You're *REJECTED*?

It was all so ugly. She felt sick inside. And tears kept welling up beneath unwilling lashes. They had stood right beside her talking about combing their hair. Putting on lipstick. Wringing out wet bathing suits. And chattering away about the weekend party at Pat's lake cottage. Everyone was going. Everyone was excited. Everyone was acting as though it were going to be THE event of the summer. Everyone, that is, except her—Jan Harmon—Jan, the uninvited; Jan, the unwanted; Jan, the outcast.

Oh, of course, that wasn't true. At least, not all true. Jan knew that she wasn't left out all of the time. Like this afternoon. Kim *had* remembered to call her to go swimming. And a couple of weeks ago Gail had invited her to join the girls at the movies. But what good was half-way acceptance? To be asked to join the group only when one or two of the more thoughtful girls felt badly about leaving you out? To be excluded when the real blasts were planned? To be cut off from the warm, close friendships the others shared?

If the girls were snobs . . . if they raced around and got into trouble . . . if they weren't respected at school or in town, it would be different. Then it would be easy not to care, not to want to belong. But these bright girls were the cream of the crop. They were good students. They were leaders in school activities. They were popular. They did things you liked to do. They thought the way she thought. They were friendly and fun to be with. What was the matter with her? What did she do wrong? Why was she not included? Why could she not get "in"? Why was she only a part-time member of the clique?

Jan's throbbing questions are painful reminders of a problem we all face: How to find acceptance; how to escape rejection. Most of us have tasted both. And the latter is always bitter. Rejection appears in many

garbs and on many occasions. Sometimes it means being excluded from the life of a group or a clique to which we want very much to belong. Sometimes it means not being invited to a special party that seems important. Sometimes it means not getting a date to the biggest function of the season. Sometimes it means playing the wall-flower all night at a high school dance. Sometimes it means the end of dating someone we've grown to like very much. Sometimes it means not being elected to a coveted office or getting an expected honor. Sometimes it means being passed over for a desired job. However and whenever it comes, rejection brings with it an unpleasant sting.

But it comes . . . to the brightest and most popular as well as to the person who's obviously "out of it." The question is not so much "How do we escape rejection?" but "How do we face up to it when it comes?" Jan was not invited to Pat's summer place for a weekend party. At that point there's little she can do about that occasion. But for the future she has several alternatives.

First, she could ask the question, "What is the matter with me?" and do some honest self-inspection. What does Jan add to the life of this group of girls or, for that matter, to the life of any group to which she might find herself? Is she shy and withdrawn? Does she lack vitality and interest in whom or what is going on around her? Does she tend to act superior or domineering? Does she gossip? Does she carry a grudge or act as though she's "picked on"? Is she a "leaner"—overly dependent on the people around her? Or does she seem independent that others think she'd rather not be bothered? Does she talk too little or too much?

Group studies as well as your own experience will tell you that persons who have the highest social acceptability are cooperative, helpful, courteous, considerate of others, honest, unselfish, self-controlled and able to show some leadership qualities. They add some spark to the group. They're willing to suggest ideas as well as to support others. They're willing to invite as well as to be invited. They're eager to participate, to do things they can do both well and poorly. They're quick to laugh *with* people; slow to laugh *at* them.

If Jan isn't able to answer these questions about herself, she should try to talk them over with her parents, or a sister, or a counselor or maybe even a friend, who she knows will be sensitive and understanding and honest. Then she might begin to change things by going to

second mile, by inviting the girls to do things with her individually or as a group, by forgetting her needs in trying to see theirs, by being alert at times when one of them feels rejected, by really outloving and outliving them in all areas of friendship.

Secondly, she should try to see all the sides of this rejection. Nothing is basically wrong with the kind of person or personality she is; she may simply have chosen the wrong goal. Jan may want to belong to a clique in which she would not be truly happy, of which she could never honestly and naturally be a part. She should try looking at other young people in her class and neighborhood and church. Do others care more of her interests? Does she feel more at ease doing things with others? Has the surface popularity of "THE eight" blinded her to the real qualities that make for strong friendships? Are there persons around her who need and want her friendship as badly as she needs and wants someone else's?

How important is this present rejection in terms of a lifetime? This is ultimately the question Jan must ask herself. For that one miserable moment at the pool, Jan's world fell apart. But for a sensible person and, more important, for a Christian the center of the world is neither one party, nor one friend, nor one honor. And because it is not, the loss of one does not mean the end of the world.

Into the center of New Testament times came four people who knew rejection—Zacchaeus, the woman accused of adultery, the leper, and the Gerasene demoniac. Christ went to each of them with love and understanding and acceptance. Into the center of New Testament Christianity came also a cross—the symbol of man's rejection of the plan of God. Christ not only accepted those who were rejected by all other men, but experienced for all men the most painful of rejections. He accepted this rejection, suffered through it, survived it, and continued to love us in spite of it.

Because of this acceptance which we, as Christians, find in Christ, no human rejection can ever be completely crippling. It can hurt terribly for a time. But it can also serve as a real looking glass into which each of us must occasionally gaze. It can stir our own sensitivity to the rejection that others feel at our hands. And it can urge us to remember that the most important acceptance comes not from man, but from God.



*World, I am Youth, unsettled and searching
Exploring the heights and the plain.
I wander your deserts, thirsty and pale
I weep in the beating rain.
Ascend I the mountains with eagerness,
Hungry, and seeking my goal,
Then into barbs of stinging thorns
I fall with deluded soul.
In your shadows of dusk I tremble.
I fear death and even life,
Tomorrow I laugh, and confidence
Pervades my daily strife.
World, I am Youth, the hope of your day,
I'm bewildered and young in this land.
I'm searching your paths for a vision called truth
—Give me your hand.*

Ellen Bryan

